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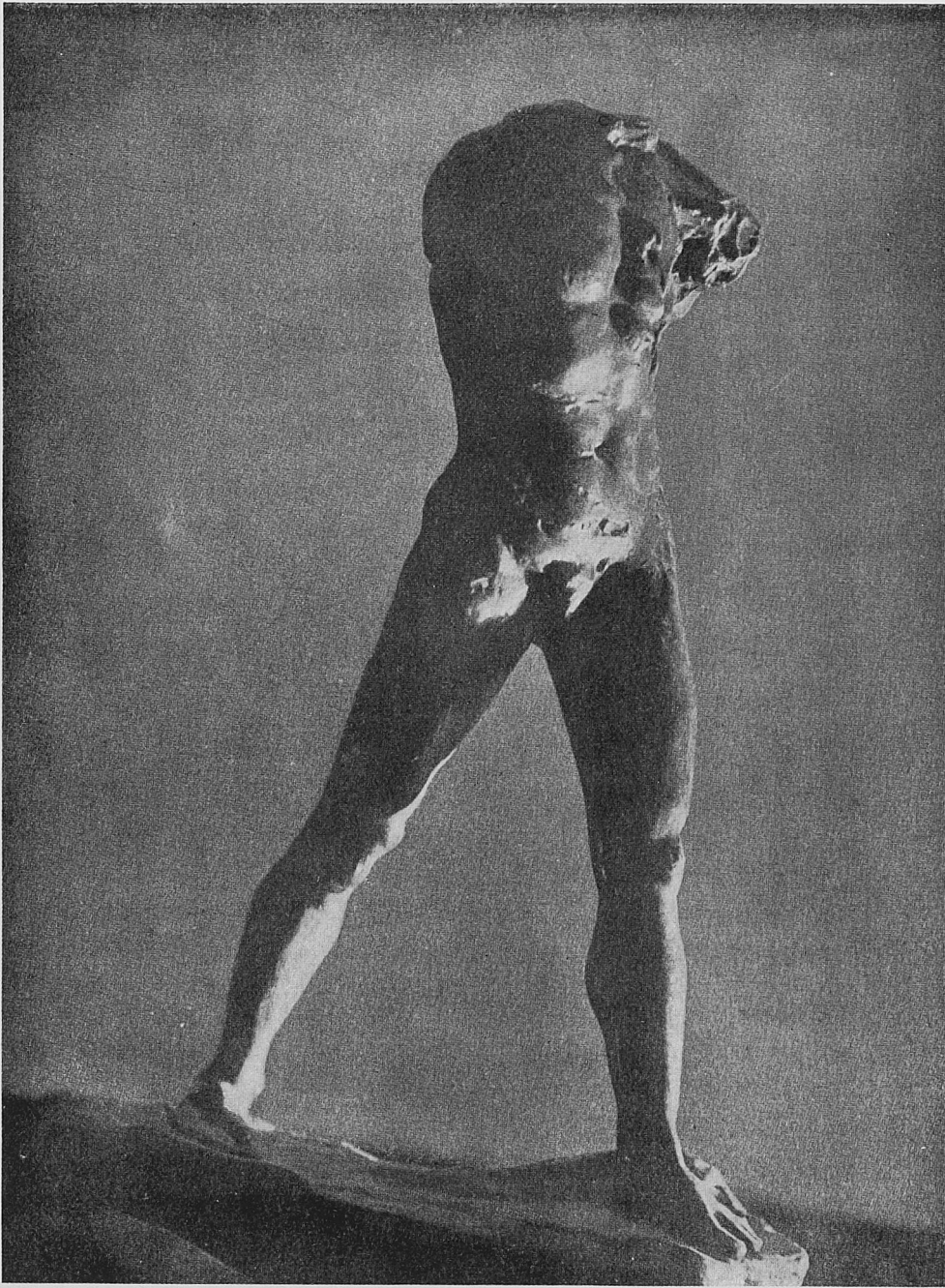
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THE BEHEADED ST. JOHN, RODIN

“The headless, armless ‘Walking Man,’ a study for Rodin’s ‘St. John in the Wilderness,’ will stride through the ages, one of the masterpieces of the world. . . .”

meet face to face to decide yet again wherein authority lies.

We have no fixed rules or methods, we do not know one another. Our work is to teach the workers that they must become thinkers, that they must seek the main-spring of their own power and use it not merely in their own interests but in the interests of that great majority of humanity which toils that others may idle, and suffers that others may enjoy themselves in an atmosphere of riot and waste. We start under good auspices in as far as the position of wealth is concerned. All must make some sacrifices; public opinion may even enforce in them an approach to equality. The times may even aid a religion of humanity, seeing that even over the houses of the most callous among us the Angel of Death has brooded, solemn, implacable, mysterious, reminding one and all that in his eyes is no respect of persons, and that even though kings went to battle, instead of delegating that unpleasant duty, king and dustman might lie on the same patch of ground shattered beyond recognition of mortal eyes.

The forces that will fight on behalf of the religion that seems to me the chiefest need of our unhappy world to-day are not limited to the serious thinking and idealistic part of the community that is left in these islands; they will receive an enormous impetus from soldiers, from all classes who have realised something of the proportions in which honour and misery, glory and squalor, brutality and waste, mingle to make up war. Those who have not faced the actualities might soon find their enthusiasms drugged by peace, but the soldiers have been making a new world, and I think, if I can judge from

what all ranks of combatants have told me, they propose to see that it is better suited to the times, though it may be less to the liking of those who ply the hereditary ruler's unnecessary trade.

There is no more reliance for us upon miracles or upon mere sentiment as cures for the conditions that make wars easy if they do not make them inevitable. For each and all a definitely appointed labour, to give social service the status of a religion, to preach not Christ but Man crucified, and to bear Man down from that cross to which he has been nailed so long that all the evil in the world can be wrought without reference to his sovereign will.

How will the soldiers and the sailors regard the new religion? Will they be quick to grasp the fundamental truth that nothing but the service of man can make man strong enough to bid such horrors cease? We think so, for we are overpowered by the pale reflection of the tragedy of the times; they have lived through it all, and seen with the eye the living pictures they dare not ask their mouths to reconstruct. Though no one doubts that they have the physical and moral courage to face the ordeal again in defence of what they have already fought for, would they be willing to force equal sufferings upon their own children, born or unborn, or even upon the children of their enemies? Those with whom I have spoken have given me one answer. It may be set down fairly as follows: "To the end now, whatever that end may be; but when the goal is reached we will have no more if aught we can devise will stop it."—*The Hibbert Journal*, London.